

# Christian Reflector.

Fear God and give glory to Him.

All Scripture is profitable.

God hath made of one blood all nations of men.

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## Slavery.

### BOSTON DEBATE.

We learn that our readers have been waiting impatiently for the debate which took place in the Baptist Anti-Slavery Convention, held by adjournment in Boston during the last week in May 1841. The great importance of reducing the minutes of this debate to a state of strict accuracy, has occasioned the delay of its publication, which we sooner time ago promised. The utmost care has been taken in the preparation, and we are happy in being able to say that we shall give the substance agreeably to truth, and in nearly all cases, the very words employed.

The whole debate, which occupied about twelve hours, is much too extensive for one number of the Reflector, and our subscribers will, therefore, see the necessity of carefully perusing the several papers which may contain it, if they wish to read the whole in a connected form, as they undoubtedly will, that they may be able to compare the statements of the speakers. The resolutions which were discussed were published in the Reflector, with the minutes of the Convention, June 16. The following, being the leading one of the series, and comprising the substance of the whole, is placed at the head of the debate.

**Resolved,** That the system of American Slavery, in its essential principle, has no analogy in Jewish servitude, as it is defined in the Bible law of man-stealing, it is defined in the law of man-stealing, and with whatever mitigating circumstances it may be attended, it is a sin against God.

The following is the substance of Eld. Colver's introductory remarks:

**Mr. President**—If the first propositions of this resolution be true, its conclusion is warranted. If American Slavery in its essential principle, has no analogy in Jewish servitude, and if it is defined by the Bible law of man-stealing, then indeed it is a sin against God; a sin that ought to be abandoned by every saint—to find no apology in any who fear God, and no toleration or shelter in the Church.

So far as the Church is concerned, the whole controversy turns upon the correctness or incorrectness of the proposition contained in this resolution. Without, therefore, wandering over the many topics which cluster around and press upon our consideration whenever we approach this subject, (a subject, which, in its details and multitudes, involves all the social relations of our being,) I shall confine myself, in a few remarks which I shall offer at present, to the resolution under consideration.

But, before I enter upon the argument, suffer me to make one or two remarks. I shall feel the more pleasure in communicating my views upon this subject at this time, as I see (and I am happy to see) one of the most respected slave-holding brethren with us on the present occasion. I allude to the Rev. Mr. Davis, of Georgia; for although I may not have the pleasure of reckoning him a convert to my argument, yet, sir, I may hope that, in the communications to which he may listen, he may be convinced that, abolitionists as we are, we have not forgotten the laws of Christian courtesy and brotherly kindness; and that our opposition to slavery has its origin in love, and not in hate—in our hearts, and not in our imaginations—and in our judgment, and not our passions. I may venture to hope, sir, that the spirit he shall witness, and the reception he shall meet from the brethren assembled on this occasion, may dispossess him of the delicate feelings of a stranger, and enable him to take part with the freedom of a brother, to take part with us in our consultations upon this deeply interesting subject.

Suffer me more remark, and it is this—an imperious necessity is now thrust upon the Ministers and Churches to investigate and decide upon the matter contained in this resolution.

The sentiment has been recently put forth by many Ministers and Churches at the north, that it is their duty to withhold communion from those who are in the practice of slave-holding. At the recent triennial convention at Baltimore, in a private conference between leading northern members of the board, and southern slave-holders, an article was drawn up and signed by them, and subsequently by many others, charging us with introducing thereby a test of communion, and condemning us for so doing. This document, connected as it was with the previous demands of the south, that as a condition of their future co-operation the members of the board should, either in their official or "individual" capacity, repudiate the refusal of the abolitionists to commune with slave-holders—and connected as it was with an understanding in said conference, that those brethren who fell under the censure of the document should be left off from the new board about to be elected, and also with the subsequent action of the convention in the rejection of the abolitionists from the board, has involved the missionary organization in this controversy. Its influence is directly interposed to check the free action of the Churches on the subject. Slavery has a spirit, and that spirit stops not at the subjugation of the helpless captive to its domination, but claims to wield our benevolent associations as instruments of its power, to cripple the energies of the Churches, to chain its abominations to their communion, and to secure for itself a quiet retreat under the folds of the Church of God.

To resist these aggressive struggles of the wounded monster, is the imperative duty of all who would cherish the independence, the freedom, or the purity of the Churches. Well sir, our right to act, our duty to act, and the efficiency of our action, are all involved in the truthfulness of this resolution. If slave-holding be a sin against God, our duty is plain—our way is clear—our aim is strong—our triumph certain—For the Lord will purify his temple.

I now proceed to the argument. The resolution affirms that American Slavery, in its essential principle, has no analogy in the law of Jewish servitude. Mark the language, sir; it is not that there is no analogy, but that, in its essential principle, it has none. I care not if even in many things there be found a resemblance; it is enough to destroy all the claims of American Slavery for support from that system, if it be shown that in its essential

element it has no analogy; its warrant from that system is thereby totally destroyed.

The principle of American Slavery to which I allude is the chattel principle. Says Judge Stroud, "The cardinal principle of slavery is that the slave is not to be ranked among sentient beings, but among things—an article of property—a chattel personal—obtains as undoubted law in all of these (slave) States."

Well does he call this the cardinal principle of slavery. By this it lives, moves, and has its being. Take this out, and the monster dies—the curse has fled.

In looking over the laws on slavery, you can but be struck with the fact, that the law makers of the south have taken more pains to establish this principle, and to give it prominence, than any other. It is, indeed, the basis of all slave laws, and hence legislators have ransacked the vocabulary of English words to enact, set forth, and declare this fundamental principle. Before making laws for the disposal and regulation of the use of the slave, they are careful to legislate him into a thing—a chattel. Before they legislate over him as a human being, they are careful to chattelize him. This distinctive carefulness is ominous. Is there anything in southern statutes touching this point in relation to animals? Have they ever enacted that horses and other animals shall be deemed chattels? Have southern legislators ever attempted to chattelize anything but men? Why this difference? Sir, the reason is obvious; God has chattelized all things else—MAN never! Here is the cause, sir. Most conscientious have they been that neither the law of Moses or any other enactment of Jehovah had constituted men the chattels of men. They have studiously labored to supply this defect in God's legislation by their own chattelizing enactments, and in so doing they have proved, not only that this system has no analogy in the Bible law of servitude, but that they themselves are fully aware of the fact.

Our opponents, in attempting to justify slavery from the Bible, in all the passages they quote, whether from the Old Testament or New, in order to give them any force, are under the necessity of taking for granted the very question in dispute. No man doubts that the Old Testament authorized and the New Testament sanctions the relation of master and servant. The question is, did that law authorize the reduction of men to, and the holding of men as chattels, subject absolutely to property contingencies? Were the Jewish servants not merely bond-men, were they chattels? Were they refused to be reckoned among sentient beings, but as things? Before the advocates of slavery can gain our confidence, they must fairly meet this point. The *onus probandi* is on them—they must give us proof both relevant and positive.

In the absence of all careful discrimination, we are often referred with much confidence to Leviticus xxv. 44 to 46. You can read it at your leisure—I will only notice the points which are relied upon in this controversy. And what does this passage prove? "Why," says the objector, "that God authorized men to buy men." Very well, but that does not prove that when bought they were the chattels personal of those who bought them. Jacob bought his wives, but they were not his chattels. Were I able, I would buy all the slaves of the south to-day, but I would not hold a slave for the world. I would buy them out of chattelism into manhood.

But, says the objector, they bought them to be their "bondmen." Very well, but are you sure that a bondman was a chattel? Keep the question in view. The English word bondman, when and where the Bible was translated, signified an apprentice; but an apprentice is not a chattel—and if you will go to the original, you will get no help. There is no Hebrew or Greek word there that answers to the English word bond. Both the Hebrew, Ebed, and the Greek, *Doulos*, simply signify an actor—one who acts or serves—and are often applied to God, to angels, to kings, to prophets, and to men in a proper sense. I need not stop to give you instances—the Bible is full of them. You have no evidence, then, in the word, that the bondman was a chattel.

Objector—But it proves that they (the children of strangers in their midst, and of the heathen round about them whom they should buy) should be a possession an inheritance, for themselves and their children forever. Very well; "God is the inheritance of his saints," but he is not their chattel—"Children are an heritage," but they are not chattels—the Israelites had the land of Goshen for a possession, but they did not own it. There is nothing in these terms to prove that the bondmen are chattels; indeed, with their regulations in this case, they prove the reverse. The power of sale is indispensable to property ownership, but the Jew could not sell his bondman. Possession may, for its continuance or relinquishment, be subject to the will of him who has put the possessor in trust, and so in this case. The Jew could not relinquish his possession of his bondman at pleasure; he was bound by law to fulfil the stipulated guardianship, and if he died, his son must step into his place and fulfil it for him, and so on till the year of jubilee came to the servant the reward of his apprenticeship, viz. full citizenship in Israel. The master could neither sell him or transfer him; while, on the other hand, the servant was only bound by his own interest—he could leave his master when he chose, and the law forbade his being restored to his master, and provided for his dwelling in any of their gates wherever he chose, only he must dwell as a stranger. By escaping he failed to become a citizen. Nothing is here said indicating the presence of the chattel principle.

Objector—But it proves that they were to be their bondmen forever, (i. e.) that their bondage was hereditary and inalienable. Not so fast, Mr. Objector; your quotation is right, but it strikes me your conclusions are both wrong. That it was hereditary is not even hinted, and before I can believe it was personally inalienable, you must blot out death and repeal the law of jubilee, either of which might make the term of personal service very short. Had Moses designed to express what you are endeavoring to wrest from this law, another form of expression had been chosen. Southern legislators have found no difficulty in getting language to express both the personal, hereditary, and enduring chattelship condition of their slaves in no doubtful manner. But look at the passage with an eye unswayed by the haze of slavery and a strong desire to find relief from conscious guilt by patching up a Warrant from the Bible for that which every man knows would be the sum of all villanies if practised upon himself or his children; look at it with an impartial eye and all is plain. What does the last quoted assertion prove? Why, that they (not any one of them) shall be your bondmen forever—that is, your bondmen (your domestic servants) shall forever consist of this class of persons, viz. strangers among them and heathen about them. This is most obviously its meaning. For a Jew to become a bondman according to the stipulations of this law, would be to lose him from his tribe, his family, (a thing of great account in Israel). This would be ruling him with rigor, and was forbidden, verse 46, but to make a bondman of a heathen, was ultimately to give him a tribe, a family, and to him it was kind. Sir, the claim of slavery to affinity with this law has not only obscured much of its beauty, but has even cast odium upon it. It was a

system designed of God for the introduction of the poor and even the captive among the heathen, to all the inhumanities and privileges of his chosen people; and while it was so arranged in the domestic subjection to the Jews, as to guard God's people against the tempt of former idolatry, it was so arranged, on the other hand, as to secure to the servant all the rights that are peculiar to him, not as a chattel, but as a man. In its essential principles, therefore, there is no more analogy to American slavery than there is between the abode of the blessed and the abode of the lost, than there is between freedom and slavery—or, being a thing—a chattel—and a man.

Sir, there is no analogy in the essential principles of the two systems. The chattel principle, which is the very life of American slavery and the very essence of death to its victim, has no analogy in Mosaic servitude.

But I pass to notice the other point affirmed in the resolution, viz. that American slavery is defined by the Bible law of man-stealing.

You will find this law, Exodus xxi. 16; it reads as follows: "And he that stealeth man, and selleth him, or if he be found in his hand, he shall be put to death."

Now, sir, it behooves us to inquire, with all seriousness, in what consists this terrible sin, for which the law of Jehovah lifts up the bleeding core of the transgressor, proclaiming with his death groans the God-guarded inviolability of humanity.

For illustration, let us suppose that the slave laws of the south are in accordance with God's law; that it be true, as their laws affirm, that slaves are "chattels personal to all intents, purposes, and constructions whatsoever."

Now, suppose I steal one of them from his owner and help him on to Canada, what is my crime? The law declares him to be a chattel to all purposes and constructions—he is inventoried as a chattel personal, and classed among oxen and sheep; does the law and the inventory, speak truthfully? Then I have not stolen a man—I have only stolen a chattel, and property restitution will make good all the injury which I have done. Every one can see with even the half of an eye, that the crime of man-stealing is not involved in this transaction. To say that this would be man-stealing is tantamount to saying that the slave law is a libel upon human nature, and that his pretended owner is guilty of holding him under a false and fraudulent title. Either way, therefore, is a dilemma for slave-holders. If their law be good, if the slaves are indeed chattelized, and if their titles be truthful and good, then, surely, it is not man-stealing to steal their slaves; but if not, they should look well to it, lest the sin of man-stealing be found upon them.

Let me remark again that it is not necessary that the man stolen should be a father, husband, child, or servant, in order to involve this crime. This would imply that the sin consisted in the violation of those relations, and then it would have been so stated in the law. It would read "he that stealeth a father, husband, &c.," so far as this crime is concerned, the man stolen may be a lone and relationless individual upon the earth. Do you ask, then, from whom can he be stolen? Is it from himself? No, himself is the stolen victim, besides, he does not own himself. Sir, no man owns himself, nor can you conceive of one single distinctive function of ownership which he may exercise over any of his faculties, and not sin. He is but a guardian over them all, and must one day account for the use of them to the proper owner. Do you ask, then, who is his owner? Let the owner answer for himself: "All souls are mine, saith the Lord." God is the rightful owner of all men. The ligaments of His ownership are as deathless as man's moral nature. If, therefore, a man be stolen, he is stolen from God—This is proved by the penalty annexed to the law. No property restoration is even hinted at, no human owner contemplated. There is no human owner—there can be none—God is the injured party, and hence death is the penalty.

Sir, what mean you when you talk of inalienable rights? The truth that all are endowed by their Creator with them is self-evident to all tyrants. And what are those rights, sir, but those which are essential to the exercise of inalienable responsibility? All other rights may be relinquished or transferred at pleasure; these never! Crushed they may be for a season, but, as God lives, their violation will be avenged.

Now, sir, it is difficult to see what constitutes the sin specified in this law? The case stands thus—God is the legitimate owner of every man. God has constituted every man the guardian of himself as a moral being, subject to His laws, with guardian responsibility as deathless as his being. As a guardian over himself, it is not among his functions to relinquish his charge to the absolute will of another. Whoever, therefore, takes him from himself and subjects him to the will of another, steals him from the guardian with whom God has entrusted him, and he that does that, steals him from God, and need I add, involves himself in the sin specified in the law under consideration.

This, then, sir, is the sin of man-stealing; and this sir, is precisely the work of American slavery. This I repeat, is precisely the work of slavery, and all who consent to hold slaves under its legally and well defined relations, under whatever mitigating circumstances, and he who sustains it, are tainted with this sin.

Sir, the rights of God, as the moral governor of the slaves, and the chattel claims of their pretended owners, are at war—irreconcilable war—a war in which the unrighteous and weaker party must fall. Oh, sir, the poor and helpless captive may be crushed for a time under the heel of the despot, but as God lives, the crusher will be crushed.

If you ask for further proof that this is precisely the work of American slavery, you have only to look at its detailed results. I allude to such results as are legitimate and inseparable from the relation itself. Whence the laws of the south, prohibiting with terrible penalties the slaves from learning to read and write, and thus shutting heaven's free light from the benighted minds of the captives. Sir, let not your indignation rise against southern men, as though they were sinners above all others in this matter. The benevolence of many of them would be a necessity to have it otherwise; but, sir, it must be so—it is a legacy to the chattel principle. The realm of slavery is, and ever must be, a dark realm. To enlighten the intellects of slaves is to impair their value as chattels. Sir, it does more, it renders it impossible to hold them in that condition. Teach them to read and write, and these human riches (chattels) would soon forge to themselves certificates, and take to themselves legs and run away.

Only week before last a couple (a man and his wife) passed through New York on their way to Canada, with certificates which the man had forged, and a counterfeit seal of one of the southern States. The enlightened chattels have escaped as birds out of the snare! God speed them on their way. Hail to the North Star, that burning abolitionist, who, to the very great annoyance of the chivalrous men-owners of the south, has held his torch to guide many a night wandering pilgrim from slavery's dark dominions to British freedom. It is found a successful coadjutor in knowledge, poured perchance by stealth, by the lawless benevolence of some kind heart upon the otherwise dark mind of the slave.

Sir, from the unnatural condition of chattels, into which

they have been stolen from their God, and in which it is but the perpetration of felony to hold them, proceeds the whole system of slave-law, at which humanity rises up in indignation, from which purity turns away in disgust, and upon which insulted justice continually frowns. I will state, sir, some of the legal liabilities of the slaves. Slaves are subject to the absolute power of the owner, or whomsoever he may appoint in his stead. Slaves can bring no suit, make no complaint against their master or any other white person, whatever outrage may have been inflicted upon them; neither can their owner in their behalf, except they be injured as animals for use. Slaves have no legal protection to their marriage rights or of their chastity. Slaves are not allowed the right of witness against any white person, a regulation which effectually nullifies all apparent legal protection. Slaves may be mortgaged, leased, or sold, as the caprice or interest of the owner shall incline, and are liable to promiscuous sales at auction, in case of the bankruptcy or death of owners. And, sir, if you will review carefully all these terrible legal provisions, you will at once perceive that out of one of them can be omitted and the chattel principle remain secure. Every self-concocted provision have their root in the chattel principle. While it lives they must, they will live—will bud, will blossom, and bring forth their fruit unto death; and when they cease, then is slavery not cured, but dead.

Says Judge Ruffin, of North Carolina, in one of his legal decisions upon the bench, (authority surely good in this case,) "The power of the master must be absolute, to render the submission of the slave perfect. I most freely confess my sense of the harshness of this proposition. I feel it as deeply as any man can, and as a principle of moral right, every person in his retirement must repudiate it. But in the actual condition of things, it must be so. There is no remedy. They cannot be dissuaded, without abrogating at once the right of the master, and absolving the slave from his subjection. It constitutes the curse of slavery to both the bond and the free portions of our population, but it is inherent in the relation of MASTER AND SLAVE."—Wheeler's Slave Law, p. 246.

Sir, the curse of American slavery is not found alone in the inhuman practices of slave-holders under the relation, but equally in the inhumanity of all who perpetrate the relation itself. Sir, you may as well suppose the continuance of the sun without light and heat, as the continuance of the chattel principle and the cessation of these evils. They will, they must, live and die together. Sir, to reduce a man from the rank of a sentient being to the condition of a chattel, or to hold him thus reduced, involves the crime of man-stealing. The felonious hand that clutches upon immortal beings, that strikes out the image and superscription of God, that labels them as chattels, and that thrusts them or holds them among his merchandise, may indeed do acts less cruel, but an act of heaven-approved kindness it can never do, until, relinquishing its grasp upon its victims, it restores them again to God and to themselves.

I trust I have proved, sir, that American slavery, in its essential principle, has no analogy in the law of the Jewish servitude; also, that it is defined by the Bible law of man-stealing; and who, sir, will doubt the conclusion that it is a sin against God.

In conclusion, sir, I may well inquire, who shall be found pleading for its toleration in the Church of Jesus Christ? Sir, if any man, let him know that his controversy is with Jehovah, who will not suffer his temple to be defiled with impunity.

Rev. J. W. Parker.—Many passages are urged upon us from the New Testament, as proving the toleration of slavery in the early churches; will brother Colver allow me to call his attention to them and to the objections which are predicated upon them?

Mr. C. With pleasure, but as I have spoken so long, I shall be pardoned if I dispose of them in a very few words.

In the first place I have proved, sir, that American slavery is described by the law of man-stealing, and Paul in the New Testament classifies it with parricide and other heinous crimes. Of course if it was in the Churches, it was there as Satan came among the sons of God; and surely it meets with no very friendly greeting from the great Apostle of the Gentiles.

But again, if you will notice one feature of all the arguments attempted from any passage from either the Old or New Testament, it will show their unsoundness. The objector always takes for granted the very question in dispute, viz. that "servant" or the Greek "*Doulos*" means a slave in our sense of the term slave, involving the chattel principle. Now this is a sophistical and unfair. It is not enough for him to show that the word with a direct expletive or a qualifying sentence in the context, may be made to mean a slave. He must prove that it means a slave, in that very passage where it is used with manifest approbation, or his objection has no weight. This, sir, he can never do. The objector is always compelled either to meet this cardinal point in the argument by unsustained assertion, or to take it for granted and pass it in silence.

But again—the word "*Doulos*" is applied in the New Testament to God—to Christ—to angels—to ministers, and to all classes of being and to all capacities of service, in all of which we know that there was at that time a relation of mental servitude indicated by that word, ordained of God, both equitable and kind, and which lacked the cardinal principle of American slavery. Now, sir, I hold that by every fair rule of construction, in the absence of positive proof to the contrary, we are bound to suppose that that was the relation intended. It may be safely affirmed that there is not a passage in the New Testament, where the term is used with approbation, and in relation to mental servitude, which will not bear this construction, and that too without doing any violence to the passage. I say again, therefore, that in the absence of positive proof to the contrary, we are bound to understand them which sets the Bible at war with itself—with the vital principles of the Gospel, and which would fasten upon Christ and his apostles a connivance, at least, at that which common sense and common honesty shrink from pronouncing righteous the world over, and in an attempt to justify which, the tongue of even the scuffer falters.

I will not now go into a detailed examination of any particular passages. Should they be called up during this discussion, I shall endeavor to meet them as the occasion may require.

Eld. Colver spoke about three quarters of an hour. In the course of his remarks, a few statements were made by Eld. C. P. Grosvenor, of Worcester, Mass., respecting the Old Testament use of the words *Ebed*, *pais* and *doulos*, supporting his assertion that these words did not afford the least sanction to Slavery, as now practised in America, and as involving any where the claim to property in man, by reference to several passages of scripture.

Eld. John Dowling, of Providence, R. I. agreed with brother Grosvenor in this view of these words.

Inquiry having been made respecting the intent of the document on "New Tests of fellowship," Mr. Davis said

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it related in part to the withdrawal of fellowship from slaveholders by Abolitionists.

Eld. Caldwell, Pastor of the Roxbury Church, Mass., one of the signers, responded to this inquiry with an emphatic No! I did not so understand it.

Here some desultory remarks were made, by several individuals.

Eld. Davis then came forward to the platform, and said:

Mr. President—I am well aware, sir, of the feelings and views which have been so long entertained by those who hear me. I cannot hope by one effort to change their minds on this subject. But under the circumstances of the case, I cannot go back to the scriptures and examine the argument before us, without making some introductory remarks. I have examined this whole subject. If I have any hope of eternal life—if I know any thing of the glorious theme of the gospel—I feel affectionately in my soul to all who give evidence that they are Christians.—I judge your measures to be wrong, and calculated to do immense mischief. But I have received evidence of your honesty, and believe that there are Christians among you. No matter what may be your course of conduct towards me as a Southern Christian—that we must all meet at the Judgment Seat of Christ, I can only say I hope you will be able to meet me there in peace, and without falling in to any error on this subject.

With regard to that document to which my name was signed at Baltimore, I wish to say, that before I signed it I asked this question: is this to be reckoned among the new tests? Yes: said some. But this was contradicted by others.

Now in Georgia we are troubled with new tests on various questions. Brethren there think these things as necessary here, as some brethren think their tests are necessary here. I believe that the introduction of the test that the Southern slaveholder is not eligible to the Lord's table, is a new thing among the Baptists; and it is perhaps imprudent at the present time.

How long have we as Baptists lived under slavery?—The evil of this thing was once going on more extensively here, than it is now at the South. The evil was not confined then to those who now hold slaves. In New England the traffic by which slavery was fastened on the country, was once much more carried on than among Southern men. Perhaps you will say there was then a greater reason for carrying it on than there is now.

But will brethren look at this question as seen at the South now? I will take the liberty to say that there is not a Southern Christian engaged in the work of seizing a fellow mortal, and bringing him into bondage. It is right to look at this subject just as it is. Look prudently brethren, into this very consideration. We at the South are thrown right under this evil. When a man arrives to age in Georgia, property of this kind falls to him as a legacy. Now we will assume of such a man that he is what Brother Colver wishes him to be. He may endeavor to emancipate—but it is not attainable. You must begin the work somewhere else. The fundamental law of the United States recognizes the institution of Slavery where it exists: and on that law the laws of the several slave states are enacted, and carried out. If we go further back, we shall see that this evil was one of the grievances that existed before the Revolution, and that it was one for which our fathers battled against a foreign power. Then so far as the legislature is concerned, (although I shall not attempt to follow the gentleman's argument in fully) it is incorrect to say that the Georgia laws relating to slavery are against the fundamental law of the land. I will even go further. I have not got the code of Georgia here: but I am ready to establish what I say.

Those you complain against, find themselves bound by law to Slavery. It is the settled policy of the State in which I live. I am born to an inheritance of slaves, by the dispensation of an infinite Providence. Therefore there is no sin in what I could not help. The brother must go to Jehovah, and complain against Him, because I have fallen into the lap of a Southern mother. But suppose I become convinced of the truth of the principles of the gentleman? What must I do? Must I join the measures of the Abolitionists? No man in Georgia can possibly do it. What then? It is said he is guilty, because he remains there. Must he then change the relation? Not so; he cannot do it, unless it be under circumstances widely different from those of thousands and tens of thousands in the Southern States. What then? Shall he do as some have done who left Georgia, and came to the Eastern States? Shall he take a time of high prices and sell his slaves? Suppose I were in such a case, should I throw myself on the favor of the Abolitionists, and leave the degraded and suffering behind me? Not I! I hope I have too much honesty for that. But such cases have occurred, to my certain knowledge. I do not mean to be invidious, and shall not therefore mention names—but I state what I know to be a fact.

What then? Now I ask you to answer this question—and I appeal to the consciences of my brethren, and to that charity which I trust exists in many Northern bosoms—what shall the Southern Christian and Southern philosopher do? He must call up his character, his benevolence, his mental power, and look at all sides of the subject, if he would direct his course so as to meet his God in peace at the Judgment. Let not the North forget there is a conscience at the South, and that there is honesty too in the Southern conscience.

I will take for a moment the position that Slavery is an evil, in the light in which Northern brethren regard it.—Yet I must still conclude that these brethren are wrong. Why? Because their wish is not to emancipate and separate parties, but to create a sudden emancipation, and then leave the parties together. On this point my observation has been practical, and honest, I trust, for more than twenty years. I have sought to be acquitted of guilt, and to enter Heaven when the world shall pass away. I know something of the state of things at the South, from personal knowledge, which brethren who have not lived there cannot know. Change the relation suddenly—leave the parties together—Change the relation at once a forgetfulness of that relation? No. What then, will follow in the train? A scene which you would weep to behold. That point is to be looked at and examined. If an operation is necessary, that kind of operation must be carried out which will bring good to all sides. I quarrel not with you for your sympathies. But I want you to remember to have sympathy for your own race.

The usual hour of adjournment having arrived, Eld. Caldwell, of Mass., rose and said that he hoped the Convention would now adjourn so as to accommodate Brother Davis, as much as possible in the continuation of his remarks.

Eld. Davis said he trusted he was among brethren, and hoped that they would afford him ample opportunity to express his views—especially on the Bible question. The Convention were unanimous in their willingness to hear Eld. Davis, and several prominent brethren remarked that all were willing to hear all he had to say.

Whereupon the Convention adjourned to 1-2 past 2 P. M., with prayer by Eld. Turnbull.

[To be continued.]







pocket of Mr. B. What will be the result of the investigation is more than can now be told, but from the great quiet and secrecy observed in the bringing of the suit, it is hoped that the investigation will be rapidly prosecuted to judgment.—*Jour. of Com.*

**Amherst College.**

The Trustees of Amherst College, have changed the Commencement, from the *second Wednesday* of August, to the *fourth Thursday* of July. There will be prize speaking on Tuesday evening, and the usual literary exercises by gentlemen from abroad, on Wednesday. After Commencement, there will be a vacation of four weeks.

The stated times for examination are the Tuesday and Wednesday preceding Commencement, and Wednesday the first day of the following term.

H. HENFREY, President.

Amherst College, June 21, 1841.

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**Married:**

In Uxbridge, 24 inst., by Rev. Mr. Clark, Mr. Paine Aldrich of Worcester, to Mrs. Sophia W. Cate.

Married in Shutesbury, June 12, 1841, by Eld.

Miss Samantha Boynton of Shaftesbury; Mr. Joseph C. Holton of Northfield, and Miss Rhoda B. Pitts of Shaftesbury.

In Beverly, by Rev. Mr. Flinders, Mr. Joseph G. Taylor, of Salem, to Miss Sarah E. Lunt, of Beverly.

In Southbridge, on the 24th inst, by the Rev. Mr. Carpenter, Mr. Warner Rhoda, Jr., of Worcester, to Miss Sarah A. Rider, of Southbridge.

**Died :**

In Bingham, suddenly, Gen. Ebenzer Thatcher, County Attorney, of Somerset, and formerly of Thomaston.

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**Shoe Pegs.**

**100** BUSHLE'S shoe pegs of almost all sizes in use from the best of manufacturers in New England. For sale wholesale and retail at the manufacturers' prices. Any size wanted which are not on hand will be furnished at short notice. Root and shoe manufacturers and dealers in shoe pegs are requested to call, and be assured that they will not only find the best pegs but at the lowest price, at No. 8, Goddard Row.

July 7th 1841. AARON BUSH, Jr. Agt. 3m Joseph

**THE** Subscriber has on hand a large assortment of  
Gents', Ladies', Misses', Boys and Children's Boots  
and Shoes, of almost all descriptions, many of which are  
of his own manufacture, and others direct from some of  
the best manufactories in New England.

Together with an extensive assortment of Lasts, Boot-  
trees, Pegs, Nail Shoes, Tools, Findings and Trimmings.  
All of which are offered on the most reasonable terms.

Boots and Shoes made to measure. Repairing done in  
the best manner; with dispatch, at No. 8, Courtland St.,  
Worcester, July 1, *inf* AARON STONE, Jr. Agt.

**Shoe Nails.**

**S**HOE Nails of all sizes for sale wholesale and retail,  
12 No. 8, Giddard's Row, Worcester.  
Stw 12s cop3m AARON STONE, Jr. Agt.

**Dried Apple.**

**2000** lbs. Dried Apple, of prime quality.  
For sale cheap  
J. R. BIGELOW & CO.  
July, 1841. *sw27*

**Honey.**

**A** FEW Bbls. Honey of superior quality.  
For sale by  
J. R. BIGELOW & CO.  
July 1, 1841 *sw27*

**Starch! Starch!!**

**THE** Subscribers have just received a consignment of **Starch** from the celebrated **Columbian Starch** Manufactory at New York. Manufacturers are particularly requested to call and examine it, as it is of superior quality, and will be sold cheaper according to quality, than was ever offered in this vicinity.

July 7.      Swetz      **J. R. BIGELOW & CO.**

**CORNELL'S PATENT**  
**ROTARY METALLIC HONE.**



**THE** subscriber would respectfully inform the public that he is manufacturing at **Cover Mass.**, opposite the Court House, Worcester, Mass., and has constantly on hand and for sale,

**Cornell's Patent Rotary Metallic Hone,**  
which enables the operator, however unskilful, to hone a Razor in the most finished manner, simply by

is obtained, than with the common hone, as the razor is wholly controlled by the machine while in the operation of being honed, and consequently not dependent upon any skill of the operator—thus enabling any one to avoid the inconvenient and painful task of shaving with a razor not properly fitted.

FRANCIS THAXTER.

Worcester, June 30, 1841. 26d

**Selling Off—Selling Off.**

**BARGAINS! BARGAINS!**

THE Subscriber wishing to reduce his Stock of Dry Goods, (which is one of the largest and most desirable ever offered in Worcester,) and to get rid of the first of Summer stock, therefore offers, at that time, his entire Stock—a part of it at cost and less than cost, and the remainder at a small advance.

ORRIN RAWSON.

June 16. 11w24

**Summer Stuff.**

**AT UNHEARD OF PRICES.**

**CASES of Gambroon—Bro. Linn—Linn**

**20—Collings—Camblett—Leavings—Fancy Stripes—**

**Ermine—Denims—Stormants—Blue Drills—Constitution Twills—Roué Casimers, &c. &c.** This week receiving and for sale unusually cheap, by

Wm. B. 16. 12d

**ORRIN RAWSON,**

**Wm. Brown's Portable Yeast,**

Wholesale and retail, with directions for using the same, by J. JOHN RICE & CO.  
Corner of Main and Thomas Streets, Worcester.  
6 w

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**Umbrellas and Parasols.**  
MERCHANTS and others who are about visiting New York City, who are in the habit of purchasing Umbrellas, Parasols, and Sun Shields, will find it to their advantage to call on the subscribers and examine their assortment which they offer for sale on accommodating terms, by MACDONALD & BYRD,  
270 Pearl Street, near the Fulton Bank, and 155 Pearl st. near Wall.  
4w23

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**Particular Notice.**  
ALL Persons indebted to the subscriber of more than three months standing are requested to make immediate payment.  
Those who do not comply with the above by the first of July will find their demands with an Allowance for collection.  
OREN RAWSON  
Worcester, June 9, 1841.  
4w23

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**New Assortments.**  
JUST RECEIVED, a new supply of Razors and Penknives, also, Hair, Clothes, and Tooth Brushes, all of a superior kind, and of the best manufacture.

Worcester, June 2, 1861.



## Poetry.

## Independence Day.

Ain—Auld Lang Syne.

## PART I.

The bells are ringing merrily,  
The cannon loudly roar,  
And thunder shouts for liberty  
Are heard from shore to shore;  
And countless banners to the breeze  
Their stars and stripes display:—  
What call for sights and sounds like these?  
'Tis Independence day!

Our fathers spurned the British yoke,  
Determined to be free;  
And full of might they rose and broke  
The chains of tyranny!  
O! long they toiled with zeal unfeigned,  
And kept their foes at bay,  
Till by their valorous deeds they gained  
Our Independence day!

They fought not for themselves alone,  
But for the rights of all,  
Of every caste, complexion, zone,  
On this terrestrial ball,  
To God they made their high appeal,  
In hope, not in dismay;  
For well they trusted He would seal  
Their Independence day!

Their creed how just—their creed how grand!  
"ALL MEN ARE EQUAL BORN!"  
Let those who cannot understand  
This truth, be laughed to scorn!  
Cheers for the land in which we live,  
The free, the fair, the gay!  
And hearty thanks to Heaven we'll give,  
For Independence day!

## PART II.

O God, what mockery is this!  
Our land, how lost to shame!  
Well may all Europe jeer and hiss  
At mention of her name!  
For, while she boasts of liberty,  
"NORTH SLAVERY'S" iron sway  
Three millions of her people live,  
On Independence day!

She may not, must not, thus rejoice,  
Nor of her triumphs tell,  
Hushed be the cannon's thundering voice,  
And muffled every bell!  
Dissolved in tears, prone in the dust  
For mercy let her pray,  
That judgments on her may not burst  
On Independence day!

Lo! where her starry banner waves,  
In many a graceful fold—  
There toil, and groan, and bleed her slaves,  
And men, like brutes, are sold!  
Her hands are red with crimson stains,  
And bloody is her way;  
She wields the lash, she forges chains,  
On Independence day!

Friends of your country—of your race—  
Of freedom—and of God,  
Combine oppression to efface,  
And break the tyrant's rod;  
All traces of injustice sweep  
By moral power away,  
Then a glorious jubilee we'll keep  
On INDEPENDENCE day!

WM. LLOYD GARRISON.

Boston, June 17, 1841.

## Miscellany.

From the N. Y. Evangelist.

## Sabbath School Libraries at the West.

CIRCULAR OF THE AM. S. S. UNION.

Philadelphia, May 31st, 1841.

The London Sunday School Union lately placed at the disposal of the American S. S. Union one hundred pounds, or nearly \$500 to be distributed in books to necessitous schools in the Mississippi Valley.

An offer was made of twenty libraries of 121 volumes each, with catalogues, case, &c. in complete order for use, (the regular price of which would be \$600), to such schools as should make out the best claim to them before May 1st—with all our efforts, it is probable that many very needy schools in the remote districts of the West, have never seen the notice; but still it has called out not less than seventy eight applications for aid, viz.

From Ohio, 25; Iowa, 3; Indiana, 15; Pennsylvania, 8; Tennessee, 2; Illinois, 13; Kentucky, 7; North Carolina, 1; Mississippi, 4; Virginia, 1; Missouri, 3; Michigan, 1.

If it were practicable, we would spread these letters, just as they have come to us, before benevolent Christians with confidence, and in the unvarnished tale they tell, there would be found most moving eloquence. We have examined these letters with care, and we are abundantly satisfied that seventy three of them should receive help at once. A few weeks delay may result in the disbanding of a school, or the loss of a favorable opportunity to establish one. We have awarded the twenty libraries, as far as possible, among the different states and denominations, in proportion to the number of applications from them. Of the remaining fifty three, there is not one which a benevolent heart would not ache to reject. We select extracts from two or three, and we assure you that they fairly represent the character of the whole file:

From Morgan co., Illinois, April 6th.

"We have lately formed a S. S. Society: but find it impossible to obtain the necessary funds to purchase a library sufficient to supply one fourth of the eighty or ninety children and youth that would attend."

It is not more than seven or eight years, since this Society has existed in any thing like an organized form. The advocates of piety and the institutions of Christianity, are compared with their opponents, few and weak, and we are greatly in need of the aid which we confidently expect from a Sunday school—we expect at least fifty children and youth to attend our school who can read the book. The means of reading now possessed by them are very limited, and worse than that, they do (by the promptness of wicked men in our neighborhood) have access to very licentious books, from which they are of course acquiring a more vitiated moral taste than they would naturally have, for which Sun-

day school instruction and books would be one of the best remedies. You will be promoting the great and good cause of Sunday school instruction, by sending us a library as much as any other place in the West. The books will be kept under the care of a faithful librarian. We leave our cause with you, only begging you to bear in mind, that wickedness of almost every description does, in our community most alarmingly abound."

From Indiana, April 22d.

"When this Sunday school was organized, between three and four years ago, we had but two teachers and about a dozen scholars; since that time, the school has gradually and steadily increased—present number of teachers 10, scholars, 70, upwards of fifty of whom can read. Had we such a library as you now offer, it would be read by a large number of children and others, and prove of lasting benefit to the community—I have taken all the books from my library that are adapted to general readers, and have commenced a library which is accessible to all without charge. Out of my own very limited means, I have purchased books and tracts, but all this is only as a drop in the bucket. When I settled here, a little upwards of four years ago, this place contained a population of 700, now it has 3000, and is gradually and steadily growing."

From Kentucky, April 17th.

"For fourteen years I have not missed attending school more than fourteen days. Our school has been blessed with two female teachers of devoted piety; but the Lord in his Providence removed one of them from this world in Dec. 1839, and the other was taken from us on the 9th of this month. We are now without a female teacher. In August, 1839, we were blessed with a revival of religion in this place, when 13 of the scholars professed religion in one week—our school was never very large. It has numbered 40, but ranges from 27 to 32 generally. All but two of the scholars are able to read. The major part of the parents are poor; should our claims be considered such as to entitle us to a library, it will be rewarded with gratitude to God and thanks to the donors."

A school will be kept up as heretofore, as long as I live, and am able to walk to the church winter and summer."

From Scott co., Iowa Ter., March 27th

"The oldest settlers here have been 22 years. A Sunday school was commenced one year ago—number of scholars 21, with a prospect of more. Except a few volumes we brought from Scotland, and some we added in this country, we believe there are not ten books in our two villages; some of the families do not own a Bible, and our books are better calculated for those who have already a taste for reading, than new beginners. We know of no bookstore nearer than Alton, or St. Louis, which are about 400 miles from us."

We intend to open a night school, two or three nights in the week, to teach writing and arithmetic, till the people are more ready to hire a regular teacher."

We will not consume your time to read further extracts—we feel conscience-bound to afford these distant brethren relief, if we can obtain it for them, for we call to mind the question and precept of the beloved John—"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Let us not love in word, neither in tongue, but in deed and in truth."

If, dear Sir, this object should commend itself to your liberality, the sum of twenty five dollars will enable us to send a complete library to some of the destitute schools; but a portion of this sum would be gratefully accepted, and applied with our best judgment and fidelity.

Very respectfully, your, &amp;c.,

ALEXANDER HENRY.

President of the American S. S. Union.

## An Effective Missionary at his own Charge.

It will be recollected, that in our Magazine for April last we published a letter from Frederick Nelson, the Swedish sailor, who is laboring very usefully among his own countrymen. The following letter, addressed to his earliest friend in this country, was received from him by the hand of the Rev. Mr. Scott, of Stockholm, who bears ample testimony to the correctness of his life, as well as to the usefulness of his labors. Ought not the Christian community to sustain such a laborer in such a field?

Sweden, 2d April, 1841.

"Dear Sir—May the God of all grace bless you! Your more than welcome letter written in June last, with that of Mr. Harris, and the books and tracts, I received last fall, and I know not how to be thankful enough. I wrote immediately, but have as yet received no answer. I know that my dear brethren are busy in doing their Master's will; therefore will I not wonder. Perhaps my letters have not been received. If any poor sinner, feeling himself saved through the grace of Jesus, has reason to praise God, it is myself."

Glory to God, I am not only striving to get to heaven myself, but I am endeavoring, in my poor way, to get others with me; and, praise be to His name, he not only fills my little vessel at times, but often uses me to convey the water of life to others. The revival that broke out in this place last year (in which about one hundred souls were powerfully awakened, and the most of whom, I hope, were soundly converted) has been almost stopped, through the opposition of some ministers of Christ (so called) who have made the people believe that I have come from America with a new religion. I have travelled about in other places, trying to save souls: the people are wonderfully willing to hear—the Spirit works upon them, so that I hope there are many in other places that like to follow the Lord."

"Dear Captain Gelson, is there no Swedish young sailor, who has found religion, that will come and try to save souls? Any one that has only a heart filled with love, and can speak understandingly, will be received with joy, and fruits will follow. Here is a field prepared for harvest, but it can be entered no other way than as Lutheran laymen, having some business or other to do. In this way, they may visit from house to house, and with prudence can do great good. The people are not altogether ignorant about the truth; they have the Bible in every house, and need only to be told about experimental religion—or if a suitable person could be found who would come hither and study for the ministry, and conform to the Lutheran Church; because there is no use in sending ministers of other sects, for they are not allowed to preach the gospel in Sweden."

"Methodism is at present so much opposed, that Mr. Scott, of Stockholm, is obliged to stop preaching in Swedish."

"The cause of temperance is gaining ground

very fast in this country. The great Mr. Baird has been during the last year. I have not the happiness of talking with him; though, through my feeble endeavors in the cause, two societies have been formed, one of thirty and the other of twenty members. In some parts of the country are whole parishes that have banished the use of the intoxicating cup. In these parts we have no influential men with us, but rather against us. The people in general have no light on the subject: we want tracts—temperance tracts, to distribute among them."

"I feel resigned to suffer and labor for my dear Redeemer. O, may the same happy frame of mind increase in me and in all my brethren in Christ the world over!"

"Soon, very soon, we shall be done watching, and praying, and sowing with tears. O, I think of that happy morning when I shall awake in his likeness, and see him as he is, and live with him forever!"

Yours,

"FREDERICK NELSON."

"P. S. Please write as soon as possible. I wait every day to hear from a far country, where the Savior wins many souls. Happy, happy land! O, do write soon! You know not how much I am strengthened by your letters; and the poor people here—O if you but saw how it rejoiced their hearts to hear any thing from the people of God in America!"

"If my brother is in New York, exhort him to be faithful to the Lord, and tell him he ought to come home to Swedenland and work for Jesus—Sailor's Magazine."

## Divine Providence.

"Nothing was more remarkable," says Mr. Cecil, "than Mr. Newton's constant habit of regarding the hand of God in every event, however trivial it might appear to others. On every occasion, in the concern of every hour, in matters public or private, like Enoch he walked with God. Take a single instance of his state of mind in this respect. In walking to his church he would say, 'The way of man is not in himself, nor can he conceive what belongs to a single step. When I go to St. Mary Woolnoth, it seems the same whether I turn down Lottbury or go through old Jewry—but the going through one street and not another, may produce an effect of lasting consequence. A man cut down his hammock in sport, but had he cut it down half an hour later, I had not been here; as the exchange of crew was then making. A man made a smoke on the sea shore at the time a ship passed, which was thereby brought to, and afterwards brought me to England.'"

"We cannot wonder that Mr. Newton had so strong an impression in the latter part of his life, of a particular providence superintending and conducting the steps of man, since he was so often reminded of it in his own history. While he was yet in his carnal state, and but little concerned about his salvation, a companion had agreed to go with him, one Sunday, on board a man-of-war. Mr. N. providentially coming too late, the boat had gone without him, and was overtaken by which his companion and some others were drowned. He was exceedingly affected at the funeral of his companion, to think that by the delay of a few minutes (which at the time created anger) his life had been preserved."

"With my staff I passed this Jordan, and now I am become two bands." These words of Jacob might well affect Mr. N., when remembering the day in which he was buried in planting some lime, or lemon trees. The plants he put into the ground were no higher than a young gooseberry bush, his master and mistress, in length his master said, 'who knows, but by the time these trees grow up and bear, you may go home to England, obtain the command of a ship, and return to reap the fruits of your labors; we see stranger things sometimes happen.'"

"This," says Mr. Newton, 'as he intended it, was a cutting sarcasm. I believe he thought it full as probable that I should live to be king of Poland; yet it proved a prediction, and they (one of them at least) lived to see me return from England, in the capacity he had mentioned, and place the first lines from those very verses. How can I proceed in my relation, till I raise a monument to the Divine goodness, by comparing the circumstances in which the Lord has since placed me, with what I was at that time. Had you seen me, sir, then go so pensive and solitary, in the dead of the night, to wash my own shirt upon the rocks, and afterwards put it on wet, that it might dry upon my back whilst asleep; had you seen me so poor a figure, that when a ship's boat came to the island, shame often constrained me to hide myself in the woods, from the sight of strangers; especially had you known that my conduct, principles, and heart, were still darker than my outward condition, how little would you have imagined, that one, who so fully answered to the hateful, and hating one another of the apostles, was reserved to be so peculiar an instance of the providential care, and exuberant goodness of God.'"

## Whiskey and the Monkey.

During a recent series of meetings in New York city, one of the delegates from the Baltimore Temperance Society related the following. [We copy from the American Temperance Union.]—*Weekly Messenger.*

Mr. Pollard concluded the meeting. He said he was a kind of old blucher to bring up the rear. So much had been said, he scarce knew what to talk about. But there was one thing he would talk about, and always intended to. For fifteen years he was in the gutter, the watch-house, the jail, and if he had justice done him, had once been in the penitentiary. He had seen as much misery of drunkenness as perhaps any man, and he was determined if possible to put down and drive it out of the country. Men boasted that they were not drunkards, but only moderate drinkers. He did once, but he believed that if six glasses made a man a drunkard, he who drank one glass was at least one sixth of a drunkard. Men would get drunk once or twice and not call themselves drunkards, and then they would get drunk again. They had not the abhorrence of the thing and had not the self-control of the beast. In his drinking days he was the companion of a man down in Anne Arundel county, who had a Monkey which he valued at a thousand dollars. We always took him out on our chestnut parties. He shook all the chestnuts for us, and when he could not shake them off, he would go to the very end of the limb and knock them off with his fist. This was great sport for us. One day we stopped at a tavern and drank freely. About a half a glass of whiskey was left, and Jack took the glass and drank it all up. Soon he was merry, skipped, hopped, danced, and set us all in a roar of laughter. Jack was drunk. We all agreed, six of us, that we would come to the tavern next

day and get Jack drunk again, and have sport all day. I called in the morning at my friend's house. We went out for Jack. Instead of being as usual on his box, he was not to be seen. We looked inside and he was crouched up in a heap. Come out here, said his master. Jack came out on three legs, his fore paw was on his head. Jack had the head-ache. I knew what was the matter with him. He felt just as I had felt many a morning. Jack was sick and could not go. So we put it off three days. We then met, and while drinking, a glass was provided for Jack. But were we he? Skulking behind the chairs. Come here, Jack, said his master, and drink, holding out the glass to him. Jack retreated, and as the door opened he slipped out, and in a moment was on the top of the house. His master went out and called him down. He would not come. He got a cow-skin and shook it at him. Jack sat on the ridge pole and would not come. His master got a gun and pointed it at him. A monkey is much afraid of a gun. Jack slipped over the back side of the roof. His master then got two guns and planted one on each side of the house, when the monkey seeing his bad predicament, at once whipped up on the chimney and down in one of the flues, holding on by one of his fore paws. That man kept that monkey twelve years, and could never get him to taste one drop of whiskey. The beast had more sense than a man who has an immortal soul and thinks himself the first, and ought to think himself the first of all creation. Mr. Pollard addressed himself to the youth, and in view of his example urged them all to sign the total abstinence pledge while they were young."

Such was the dense crowd that none could come up to sign the pledge. A few papers were circulated, and 150 names were obtained."

For the Christian Reflector.

## The Worcester County Temperance Union.

The Annual meeting of this Society was held at Brinley Hall, in Worcester, on the 25th ult. The meeting having been called to order, was opened by an appropriate prayer to God, for his blessing upon their efforts for the promotion of temperance, by the Rev. Mr. Cross of West Boylston.

The following persons were chosen officers for the year ensuing:

President—Abijah Bigelow.

Vice Presidents—James G. Carter, Linus Child, Joseph Bowman.

Secretary—Oliver Harrington.

Treasurer—Samuel May.

Auditor—Noah Kimball.

Executive Committee—John Nelson, Abijah Bigelow, Henry Mills, Charles Thurber, Amory Hunting.

The following report was read and accepted:

The Executive Committee of the Worcester County Temperance Union, would, with devout gratitude, acknowledge the goodness of God, for what their eyes have seen, and their ears have heard, of the wonderful and almost miraculous progress of the cause of temperance since their last annual meeting.

What, but the spirit of the Almighty, could have put it into the hearts of so many inebriates, in the lowest state of degradation, and on the very verge of the drunkard's grave, to stop short in their downward career, quit their intoxicating cups, become temperate, industrious, and useful citizens, and to their families a blessing instead of a curse. Surely we have reason to rejoice and take courage, when we behold those even of whom the most ardent friends of temperance had despaired, not only reformed, but coming to our aid, advocating our cause, and spreading before the public those heart-rending scenes of misery, to which their own intemperate habits had exposed themselves, their families, and friends. Hard indeed, must be the heart of that man, who can listen to the plain unvarnished tales of their own experiences of the woes of intemperance, and not be affected, and resolve never more to sell for, or use as, a beverage, any intoxicating liquors.

The Committee, in addition to this unexpected and unexampled reformation, have also witnessed with great satisfaction, the active and decided stand, which the young men, the hope of the country, have taken in favor of total abstinence. Even the youth in our primary schools are forming themselves into temperance societies upon the same principles. And when to all these are added nearly the whole of the female portion of the community, to whom, for their aid and influence, we tender our most grateful acknowledgments, have we not reason to rejoice in the prospect before us? May we not indulge the hope, that in a few years, intemperance, with all its attendant evils, will be banished from the land, which, but for this, might be the happiest on the face of the earth?

Freed from the sin of intemperance, what a glorious spectacle the United States would present to the world. And who will not aid in the accomplishment of this most desirable object? Will not our men in high stations, our men also of wealth and influence, give the benefit of their example?

We appeal to them as patriots, as fathers, who desire the happiness and prosperity of their children, and of the rising generation, to set an example of total abstinence from all intoxicating liquors. Then will there be happiness in the land. Then, indeed, will there be joy in Heaven, not that one sinner has repented, but that a whole nation has been reformed, rescued, and saved from one of its most degrading vices.

In regard to the operations of the Society, since its last annual meeting, the Committee has been nothing to report. Its dependence for the promotion of the great cause of temperance, has been upon its members individually, rather than collectively. Residing, as they do, in various parts of the county, they are enabled individually to do much to promote the cause, and we are happy to state that much in this way has been effected.

Public meetings and addresses serve to enlighten the public mind upon this important subject, and give it an impulse and a proper direction, but individual examples and individual exertions are still necessary to its success. In conclusion, the Committee submit the following resolution:

Resolved, That the unexampled progress of the cause of temperance in this and other counties, during the past year, demands our most grateful acknowledgments to Almighty God, for his manifest interposition in its favor, and that it is our duty to do all in our power, individually, as well as collectively, to persuade all men, that total abstinence from all intoxicating liquors, is the only remedy for the prevention of the evils of intemperance.

Some interesting statements were then made, by Mr. Tappan, President of the State Society, Mr. Shepherd, a member of the Middlesex County, and by the Rev. Mr. Storrs of Holliston.

In the afternoon, Mr. Leonard Patch of Worcester, a reformed inebriate, made a short and affecting statement of his own and his family's suffering for a period of about twenty years, in the consequence of his intemperance, and of the happiness they had enjoyed since the reformation, and total abstinence from all intoxicating drinks. Addresses were also made by Dr. Jewett, the well-known and able advocate of the cause, and by Mr. Hawkins from Baltimore.

In the evening Mr. Hawkins addressed a very crowded audience at the Old South Church with great force and effect, showing from his own experience, and irresistible arguments, that total abstinence is the only remedy for the drunkard, and that no moderate use of alcohol, in any of its forms, whatever may be his rank or condition, has any security, that he will not himself become a drunkard.

Noted, That the proceedings of the meeting be signed by the President and Secretary, and offered for publication in the news papers printed in Worcester.

ABIJAH BIGELOW, President.  
OLIVER HARRINGTON, Secretary.  
Worcester, June 25, 1841.

Mr. DANIEL FARNHAM, was ordained as an Evangelist, in the meeting-house of the Second Baptist Church, in Whitefield, Me. on the 8th inst. Sermon by Rev. S. Chisam.

DR. G. R. PHELPS'S  
COMPOUND TOMATO PILLS.

THE Vegetable Remedy for diseases arising from Impurities of the Blood, Dyspepsia, Scrofula, and all Chronic Diseases; also, a substitute for Calomel, as a Cathartic in Fevers and all Bilious Affections.

These Pills are not among those of doubtful utility. They have passed away from those that are daily launched upon the life of experiment, and have reached the public as a high in reputation, and as extensively employed in all parts of the United States, the Canada, and Texas, as any medicine ever prepared for the relief of suffering man. They have been extensively prescribed by the Medical Faculty wherever they have been introduced; and there are but few towns that cannot produce some remarkable cures of their curative effects.

The numerous certificates which have been presented to the proprietor from professional men and others, evince in an extraordinary manner the extensive applicability of this remedy to diseases generally. Professional men, and those of sedentary habits, loudly applaud their hygienic properties, in obviating those evils incident to their occupation, and the want of exercise.

Often have the cures performed by this medicine been the subject of editorial comment in various newspapers and journals, and it may with truth be asserted that no medicine of the kind has ever received testimonials of greater commendation than are attached to this.

They are in general use as a Family Medicine, and there are thousands of families who declare they are never satisfied unless they have a supply always on hand. They have no rival in curing bilious diseases, dyspepsia, liver complaint, sick headache, jaundice, rheumatism, heart-burn, acid stomach, indigestion, loss of appetite, constiveness, &c., &c.

[P. Inquire for PHELPS'S TOMATO PILLS, and be particular to observe that the label is signed G. R. PHELPS, M. D. Price 37 1/2 cents.

For sale Wholesale and Retail by JAMES GREENE and Co., and M. D. PHILLIPS, Worcester, and by agents in most towns in the State.

## Removals and Copartnership.

THE subscribers would inform their friends and the public that they have formed a connection in business under the firm and name of

HARRINGTON & WHITECKER,

and have removed from their former place of business to the Store formerly occupied by D. Goddard & Co. as a Jewelry Shop, nearly opposite the Central Church, No. 1 Goddard's Row, where they intend to keep a general assortment of Ladies', Gentlemen's, Misses', Lad's and Children's BOOTS AND SHOES of all descriptions, of as good a quality and as cheap as can be purchased at any other shop in Worcester.

Also, Gentlemen's Boots made to order, in the most fashionable style, by the most approved workmen.

Repairing done at short notice in the most thorough manner.

WM. B. WHITECKER, Jr.  
Worcester, April 14, 1841.

## New Stock.

THE Subscriber is now opening at his Store, corner of Main and Front Streets, an entire New Stock of Boots, Shoes & Trunks, which he offers for sale on the most advantageous terms. Also Boots and Shoes made to order by the most approved workmen.

Repairing done at short notice in the most thorough manner.

Worcester, Sept. 23, 1840. JEREMIAH BOND.

## Removal.

WILLIAM JONES, HAIR CUTTER, respectfully informs his friends and the public that he has removed his place of business to the office formerly occupied by JUDGE PAINE, on the Corner of Main and Pleasant Streets, where by constant attention to his business six days in the week, he hopes to receive their patronage.

N. B. Particular attention paid to Hair Cutting, and Honing Razors.

March 31, 1841. 13 if

## Broadcloths, Cassimeres, &amp;c.

100 PS. Broadcloths, from 1,00 to 4,00 per ps  
125 Ps. Cassimeres, from 50 to 1,50  
80 Ps. Satinets, from 20 to 75 per ps.

This week receiving and for sale, by

Worcester, April 7, 1841. ORRIN RAWSON.

THE MASSACHUSETTS CHARITABLE MECHANIC ASSOCIATION announce to the public that their THIRD EXHIBITION for the encouragement of Manufacturers and the Mechanic Arts, will be opened at Quincy Hall, in the city of Boston, commencing on MONDAY, SEPT. 20, of the present year.

The officers and trustees for the year 1841, having been elected by the Association, and prepared to make the necessary arrangements, respectfully invite Manufacturers, Mechanics, and Artists, the ingenious and scientific, to offer for Exhibition and Premium, articles in every department of Art, Science, and Taste, choice specimens of skill and ingenuity, useful labor-saving machines, implements of husbandry, and new models of machinery in all their varieties; fine, every species of article for any useful or ornamental purpose; and also, choice specimens of raw material. The products of the loom, in silk, cotton, wool, hemp, flax or hair—and all articles devised by human ingenuity or brought by their industry will have a proper place in the exhibition.

Medals (of gold and silver) or Diplomas will be awarded for all articles of merit deemed worthy of such distinction, and the Managers pledge themselves to award a special medal to be observed in their distribution, and that competent judges shall be appointed, who in no case will be competitors for premiums on articles exhibited.

In the fullest confidence that this notice will meet the early attention of the Manufacturers and Mechanics of Massachusetts, as well as of sister states, (whom we shall be proud to meet in this glorious field of competition) the Managers will make such arrangements as shall insure a fair and full opportunity for a display of every article which may be entered on or before the 15th of September; and through they will not exclude such articles as may be afterwards offered, yet they cannot promise them so conspicuous a place in the Exhibition as those which have been earlier entered.

Articles intended for Exhibition must be delivered to the Superintendent at Quincy Hall, on or before Wednesday, Sept. 15.

Articles may be offered by Apprentices, (by permission of their Masters, who, if required must give their names, ages, and the time they have served as apprentices) which will be registered, but will be judged as the productions of Apprentices.

Arrangements will be made to exhibit, in operation, any working models that may be offered, which will render the Exhibition useful and interesting.

Communications relative to the Exhibition may be addressed to WILLIAM WASHBURN, Superintendent, or HENRY W. DUTTON, Secretary, 10 and 12 Exchange street, (post paid).

Boston May 12. JOSEPH LEWIS, President.

## Broadcloths, Cassimeres, and Satinets.

FROM AUCTION!!

WE are every week receiving from Auction, various colors and qualities of woollens (occasionally some very fine ones), which we are enabled to sell for cash at about half the usual price!

Purchasers are invited to call and examine some beautiful fine Blacks, Blues and Greens just received.

HENRY H. CHAMBERLIN & CO  
March 31, 1841.

## NOTICE.

THE Subscribers beg leave to inform their friends and the public, that they have taken the store formerly occupied by S. D. Secor, at Stone Block, corner of Main and Central sts. where they are prepared to offer a general and full assortment of

Dry Goods and Groceries.